

BRIEF REPLY

To the Quakers Book, falsely call'd,

Vindicie Veritatis ;

Said to be an Answer to *John Stillington's* Treatise, *Seasonable Advice concerning QUAKERISM.*

Printed for *H. Mortlock*, at the *Phoenix* in
S. Paul's Church-Yard. 1703.

Christian Reader,

MArvel not that I thus pursue them into their Strong-Holds; for we have taken their Counterfearp, and laid Waste their Out-works; we have Canonaded their City, and made several Breaches in their Walls; so that six Men may enter a-Breast: And now we are resolv'd to Storm their Castle, Sword in Hand; even their High Mountain of Hypocrisie, whose Tower is like that of *Babel*, and which is as Deep as Hell.

This, yea, this is their Strong-Hold, into which they always Retreat when they make Sallies out, and by which they have Fortified themselves; boasting, That they should never more be Scatter'd, but Overcome, and take Possession of the whole Earth, as their Right of Inheritance. But God Almighty (blessed be his Name) has confounded their Language, and broken them to pieces even amongst

amongst themselves, *Ellwood* and their Elders against *Whitehead*, in that he has given away their Cause in his *Amidote*, &c. p. 28. And as having been the Legs and Strength of a Work of Malice, manifested in several Letters of *John Everards*, as Printed in my Book, *A Seasonable Covenant*, &c. p. 82. And some of their Hearers begin to complain of their Teachers Stiffness, in not Retracting and Condemning their monstrous Errors, lest thereby in time they bring an old House over their Heads. And, which is still worse, begin to flag in their Contributions to their Fund, which has been as the sinews of their Cause.

Thus are the Quakers surrounded without, and confounded within; and they seem clearly, by their Sham-Defences, to be at their Wits-end. And as a sign of which, one of their Teachers, namely, *William Rust* (alias *Rush*) of *Clatterice* in the *Isle of Ely*, Hang'd himself with one of Mr. *Keith's* Narratives in his Pocket. And another Quaker-Teacher (a great Crony of *W. Penn's*) who was Preaching against Contention, (whilst none more Contentious than they) fell down Dead: The account whereof, which was given me in Writing by one then present at their Meeting, is as followeth.

February the 7th 1705, at the Quakers Meeting in White-Hart-Court in Grace-church-Street, London.

' After two or three had done Speaking, *Michael Russel* began, Exhorting the People, not to be Contentious about Words, but to mind the Fear of the Lord (or Words to that purpose) And in the conclusion, said, And if I should forget the Mercies and Goodness of God, I speak it in the uprightness of my Heart, then let my Tongue cleave to the roof of my Mouth, and my Right-hand forget its cunning. Upon which, he [rucked down, and] was Speechless; and presently carried [by Six Men]

‘Mon] out of the Meeting to his House next adjoining, where he was Let-blood, and other Means used; but all proved ineffectual, for that Night he died.

I might (as I have already done) mention many more; but this seems so exact a parallel with Ananias in the Acts, and Rust with Judas, that I thought it convenient to mention them; and the rather, because, according to one of the Quaker-Canons, they are obliged to Record the Judgments of God on such as they accounted their Persecutors, Justices, &c. Of which, in their Book wrote by Edw. Billing, stiled, *A Word of Reproof to my Fellow Soldiers*, &c. printed 1659, p. 79. they say, *Here followeth some Signs, Examples and Judgments for the Accursed Generation.* Where several Misfortunes that hapned on some Justices, Ministers, &c. are Recorded as God’s Judgments, by this Uncharitable Generation of Vipers. See my Postscript to the *Norfolk Clergys Book*, stiled, *A Brief Discovery*, &c. p. 29. But to the Matter.

The occasion of this my present pursuit, is, Mr. *Stillingfleet* some time since wrote a Book, entitled, *Seasonable Advice concerning Quakerism*, &c. To which the Quakers have returned a Pretended Answer, call’d, *Vindicia Veritatis*, &c. Whether Mr. *Stillingfleet* will Reply to it, I cannot tell; I think there is no need for him, in regard his Book stands unshaken, and true in Fact. And to make it appear so, I sent him, *Dan. Phillips*, said to be the Author thereof, an Invitation to a Publick Conference; offering to prove a Charge upon them in Six Particulars, as in my Paper, call’d, *A Bomb*. &c. p. 1, 2. hereto annexed, which if proved upon them, it would be a sufficient Reply to his Answer. But however, he refusing, I having Leisure, shall Reply to some few Passages in his Book, and thereby blow off the Dust which he has thrown on the said Book, *Seasonable Advice*, &c. And which, I think, may serve at least for the present,

A Brief Reply to the
for a Reply. And now I shall proceed to Mr. *Stillingfleet's* Charge, *D. Phillips's* Answer, and my Reply. And thus much by way of Introduction.

Charge 109. This is enough to convince any Man that will but make use of his Reason, That the Quakers late Christian-like Confessions, are only so many downright Contradictions to what they have formerly Taught, and do yet really believe to be true: And therefore, we cannot be justly accused for exposing those Principles to the World, which you plainly see they are resolved both to justify and defend; and yet, as I have often observed to you, and have sufficiently proved, are the most vile and dangerous Errors that ever Infested the Christian Church and Religion.

Answer, p. 225. It's true, we are resolved both to justify and defend ALL our Friends Sayings that are defenceable and justifiable: And that all our ancient Writings are such, we question not, when Time and Opportunity presents, evidently to demonstrate.

Reply. Now this looked so Manly, as if his Ability was such, That he did not doubt but evidently to demonstrate a Justification of ALL their Friends Sayings, when time and opportunity presented, that I was resolved to try the Courage of this Man of Words. In order to which, on the 15th of *January* last, I sent him a Letter, (as above observ'd) giving him both Time and Opportunity, we being both in Town, and having Books by us both, and the most probable Method to put an end to the Controverſie. But, alas! no such matter was intended; for all the answer I received, was, That *Francis Bugg* was so unfair and abusive in his Writings, that *Daniel* did not think him worth his Notice. Which was a demonstration that his Friends Sayings are so very Erroneous, that he knew in his Conscience he was not able to defend them. For he must needs know, That I think the
Quakers

Quakers to be unfair and abusive in their Writings, and yet that did not deter me from my Challenge.

Charge. Chr. Atkinson in his *Sword of the Lord Drawn*, &c. p. 5. has in plain terms told us long before, That to affirm Christ to be God and Man in one Person, it is a Lye. And (adds he) whereas you Priests, Goodwin, Nye, and Sympson, say, p. 11. That he remains for ever a distinct Person from all Saints and Angels, notwithstanding their union and communion with him; your Words are utterly denied and detested, and your distinctions are abominable.

Answer. Whether this passage is there or no, (having not the Book) I know not, neither am I very careful about it, because he was deny'd by us; and I did never hear that his Books were approv'd of by our Friends; therefore, we do not account our selves accountable for his Words, or Actions, or what he publish'd in Print.

Reply. This is a Lye, spoken in Hypocrisie; for in p. 185, he there vindicates one of his Books, approved of by G. Whitehead, J. Lancaster, and Tho. Symonds, three eminent Speakers, Writers, and Sufferers, entituled, *Ishmael and his Mother Cast out*, &c. Printed 1655, Signed by all Four, as a sign of their Unity, at the beginning, middle, and end; and on the Title-Page said to be *Given forth from the Spirit of the Lord in us*. All which plainly shew, that he was a Friend in the Unity, and owned as such. With what face then (beside that of Brazen Impudence) can this Man appear, who can thus Dissemble and Lye in the face of the Sun?

Again, in the same Year 1655, this Chr. Atkinson and G. Whitehead jointly wrote a Book, titl'd, *David's Enemies Discover'd*, &c. signed by them, both at the beginning and end thereof. And in the same Book, p. 11. there is a Reply to Frederick Woodall, by R. Hubbershorn, who on the Title-Page signed

signed the said Book jointly with *Atkinson* and *Whitehead*, as also at the end thereof, p. 21.

Again, this *Atkinson* is owned by the Quakers as a Brother in their Unity, in a Book wrote by *John Audland*, printed 1655, entituled, *The Innocent delivered out of the Snare*: Where *John Audland* defends both *Atkinson* and his Book, *The Sword of the Lord*, &c. and the Doctrine thereof, namely, his saying, 'Your Imagined God beyond the Stars, and your Carnal Christ, is utterly denied and testified against, by the Light. And whereas you say, that this Christ is God and Man in one Person, it is a Lye. And that Christ remains forever a distinct Person from all Saints and Angels, notwithstanding their union and communion with him, your Words are utterly denied and detested, and your distinctions are abominable, &c. Thus we see his Doctrine, which was true Quakerism, defended by *John Audland* which was a true Quaker: And as a sign thereof, his Works are Reprinted; and by *Whitehead*, and others, he has been [in his Adorations of Fox] vindicated, &c.

But again, they have another Book wrote by *C. Atkinson*, tiled, *The Standard of the Lord lifted up*, &c. printed 1653, signed on Title-Page by *Chr. Atkinson*; and on p. 31, by *Chr. Atkinson*, *Francis Howgil*, and fifteen more; and a Preface to this Book writ by *Edw. Burroughs*, which in all, of Preachers, Writers, and Sufferers, there is about forty joined in unity with *Atkinson*; of whom was *Burrough*, *Howgil*, *Hubberthorn*, *Audland*, *Benson* and *Whitehead*: And to this agree *William Mead*'s Letter he sent to *Thomas Robinson*, (and which with the Quaker-Vindication in their *Switch for the Snake*, &c. p. 204,) to shew to Justice *Payne* at our Conference at *Sleaford*; who therein owned him to be a Friend of Truth, until for his getting a Wench with Child, and afterwards for Robbery was Hang'd. And if Immoral Actions will

will make void their Writings formerly writ, then it will be hard to know what Quaker-Book to fix upon, since W. Penn, S. Cater, W. Watnick, H. Pickworth, J. Moon, Watkins, Baily, Harwood, A. Dorr, Kilborn, Rudyard, Step. Crisp, Leacock, G. Smith, T. Upsher, and fifty more I could mention, are not too Innocent; as Mrs. Everard, Mr. Keith, Mr. Bridgman, and I, could nominate, were it needful.

Obj. But some may ask, Why I thus enlarge on this Head, since the Book, *Ishmael*, &c. is sufficient to prove the Point, viz. D. P. a notorious Lyar; unless they'll deny G. Whitehead, Lancaster, and Symonds to be Friends in their Unity?

Ans. Because in their Book, *Vindiciae*, &c. p. 41. it is said, That if any relater of a Matter of Fact is detected of Lying in a Circumstance, no credit is to be given to the rest, till he can rescue himself from the imputation of a Lyar. And if a threefold Cord is not easily broken, a Cord almost forty times folded will hold, yea a Quaker, even Daniel himself.

Charge, p. 107, 108. Another reason why their late Confessions are of so little consequence, as not to be regarded, is, Because notwithstanding it has been plainly made appear, (especially of late) That they have in their printed Books most-notoriously contradicted the very Fundamentals of the Christian Religion; yet they have been so far from Retracting or Condemning any of those vile Errors with which they have been charg'd from undeniable Matters of Fact, that they publickly declare, That they are not changed in their Principles, and that they are the same now, as they were when first a People.

Answer, p. 223. The Rector is mistaken, in entertaining such disadvantageous Thoughts of us, as, That we are far from Retracting and Condemning any vile Errors with which we have been charged from undeniable Matters of Fact — We

are not sensible that any Error hath been charged on us from undeniable Matters of Fact.

Reply. I am perswaded the Quakers never stood in more need of such a Defender of their Errors: Surely he is one of *Whitehead's* Pupils; for he gave me the same Answer, and I will give *Daniel* the same Reply, namely, That neither the Rector, nor *Francis Bugg*, nor any Man living, ever was able to prove any one vile Error upon the Quakers from undeniable Matter of Fact. And why? Why, because they can deny any Matter of Fact, how clearly and authentickly soever it be proved: And this I shall shew from the two next Instances.

Charge, p. 57. That the Outward Person [says W. Penn in the Name of the Quakers] which Suffered (at Jerusalem) was properly the Son of God, we utterly deny. Ser. Apology, p. 146. Here (says Mr. Scillingfleet) is a rare Confession of the Quakers Christianity: This is in plain terms a Damnable Heresie, and a Denying the Lord that Bought them.

Answer, p. 89. The passage is taken out of *W. Penn's Serious Apology, p. 146.* Before I determine any thing positively concerning this Period, give me leave to settle the Signification of the terms. *P. 90.* Suffered is here attributed to the Outward Person; and is to be considered in the same sense as in that commonly called, the Apostles Creed; where it's said, *Suffered under Pontius Pilate. P. 106.* Where has *W. Penn* Denied *Jesus of Nazareth* to be properly the Son of God? I challenge my Antagonist to cite the Page: If he doth not produce his Author, let this be accounted an Abuse, forged by himself.

Reply. First you see the Charge, for which both Book and Page are quoted: Next you see the Quakers Answer, denying not a word of the Charge, only beg leave to settle some terms of Words, as OUTWARD, PERSON, SUFFERED, PROPERLY, SON; and by that time this is done,

done, having led his Reader from p. 89. to p. 106. Daniel lifts up his Head, rowling himself like a Man that had been a sleep, or a perfect stranger to the Matter in hand, querying thus, 'Where has W. Penn denied Jesus of Nazareth to be properly the Son of God? I challenge my Antagonist to cite the Page, and produce his Author; if not, let him be accounted a Forger.

But, Daniel, This is meet Hypocrisie; to call thus on thy Antagonist, for what he he gave thee without asking; namely, Book, Page, and Author, viz. W. Penn's *Serious Apology*, p. 146. wherein he says in the Name of the Quakers, viz. *That the Outward Person that Suffered was properly the Son of God, we utterly deny. And was not the Person that Suffered, Jesus of Nazareth? This is playing at cross Purposes, with design to Deceive. For that Outward Person that Suffered at Jerusalem, was the Son of God, according to, and in the sense of the Apostles Creed, tho' not your Creed. And therefore for your Hearers sake, who Read no Books, by your allowance, but what you have Unity with; I shall cite some few Articles of that Creed, viz. ----- I Believe in God, &c. And in Jesus Christ his ONLY SON, who was Conceived by the Holy Ghost, Born of the Virgin Mary. Query, 1. Was not this Outward Person, Jesus of Nazareth, that Suffered at Jerusalem? And if so, then, 2dly, Was he not PROPERLY THE SON OF GOD? Answer Yea, or Nay, to each Query. Suffered under Pontius Pilate. Query, 3. Was not the Outward Person that Suffered under Pontius Pilate, PROPERLY THE SON OF GOD? Was Crucified, Dead and Buried. Query, 4. Was not the Outward Person that was Crucified, Dead and Buried, PROPERLY THE SON OF GOD? The third Day he rose again from the Dead; he ascended into Heaven, and there sitteth on the Right-hand of God, the Father Almighty. Query, 5. Was not the Outward Person that was*

Crucified, Dead and Buried, that Rose again the third Day, and Ascended into Heaven, and now sits at the Right-Hand of God, PROPERLY THE SON OF GOD? From thence he shall come to Judge both the Quick and the Dead. Query, 6. Was not the Outward Person, who shall come from Heaven at the Last Day to Judge the World, PROPERLY THE SON OF GOD?

Come, Daniel, &c: answer to these Six Queries directly, Yea, or Nay; this will be a method to try you, whether you be sincere. If you say Yea, the next thing will be to condemn *W. Penn* and your ancient Friends Doctrine. If you say Nay, then will all well-disposed Christians be a-ware of your Pernicious Tenets and Heretical Principles. And therefore, for your poor deluded Followers sakes; who Read no Books, by your allowance, but what you approve of; and for that purpose, have a Bookseller of your own, that so you may bring them up in Ignorance, fitted and squared to receive only the Doctrine of Quakerism; I shall,

First, Prove by the Scriptures, That the Outward Person that was Born of the blessed Virgin, that Suffered under *Pontius Pilate*, that was Crucified, Dead and Buried, who rose again from the Dead the third Day, who ascended into Heaven, and sitteth on the Right-Hand of God, who from thence shall come to Judge both the Quick and Dead, is Christ, and Properly the Son of God. And,

Secondly, I shall prove, That the Quakers deny every single Article herein mentioned, from their Authentick Authors; and then let the World judge between us: And let their wilfully Ignorant Hearers, adhere to Christianity, if they expect to be Saved; or Quakerism, at the Peril of their own Souls. I fear, if they chuse Quakerism, their Excuse at the Last Day will be very imperfect and defective, That since both have been so plainly

set forth by many Able Men; and in some sort by my self, and others; and therefore as one of the Weakest, I proceed as followeth.

St. Paul went into the Jews Synagogue, alledging and proving out of the Scriptures, that Jesus whom he preached, was Christ the Son of God, Acts 17.

William Penn denies Jesus to be Christ. See his *Christian Quaker*, p. 97, 98.

St. Peter teaches, That the God of our Fathers raised up Jesus, whom the Jews Slew and Hanged on a Tree, saying, *Him hath God exalted with his right-hand to be a Prince and a Saviour*, &c. Acts 5.

William Penn says, This is not so; but should have been thus, viz. The Words are thus to be understood, *The God of our fathers, who raised up the Body of Jesus from the dead, which ye slew and hanged on a Tree, him whose Body ye so cruelly used, hath God exalted*, &c. *Quakerism a new Nick-name for old Christianity*, &c. p. 162. See my *Sleaford-Narrative*, p. 82. to 94. where many more Instances of this nature are: As also in my Book, *Quak. Drooping*, &c. p. 99. to [p. 112.]

Again, when Christ asked his Disciples, saying, *Whom do men say that I, the Son of Man, am?* Matt. 16. 13. St. Peter answered, Verse 16. *Thou art Christ, the Son of the Living God*. Now, if St. Peter had not spoke properly, Christ would not have so accepted of his answer, as to have said, Ver. 17. *Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven*.

But as Penn denies that Outward Person to be Christ the Son of God, thus granted by our Saviour to Peter, That he was the Son of God; so doth G. Whitehead deny the Son of Man, that asked the Question, to be Christ; saying, in his *Judgment Fixed*, p. 336. *Therefore the Man Christ Jesus was before he came in the Body or Flesh*. And both agree with their Brother Atkinson; who affirms,

That to say Christ is God and Man in one Person, it is a Lye : And to say that Christ is distinct from his Saints, is Abominable, and Detestable ; as in his *Sword of the Lord*, &c. p. 5. And whoever reads the Quotations out of their Books, cited by me in the Books before-named, viz. *My Sleeford-Narrative*, &c. and *Quakerism Drooping*, &c. under the Charge of their Denying Jesus to be Christ the Son of God, they will find that *W. Smith*, *Edw. Burroughs*, *W. Baily*, and others of their Leaders, do with one consent Deny our Lord Christ to be the Son of God, in every Article of our Creed before-mentioned ; and in plain opposition to the following Scriptures, which when any of their People Read, I would have them to compare, for to those Books I refer, to avoid repetition, viz. *Matth.* 3. 17. 17. 5. 24, 30. 26. 63, 27. 43. 20. 30. *Mark* 1. 1, 3, 11. 5. 7, 25. 7. 15, 39. 10. 36, 47. 11. 54. 27. *Luke* 9. 35. *John* 12. 28, 29, 30. 1 *Theff.* 4. 15, 16, 17. *Acts* 1. 10, 11. 3. 21. 17. 31. *John* 1. 34, 43. 5. 25. 10. 36. 11. 4, 27. And when they have read and considered these Scriptures, and compared them with their Teachers Doctrine, then I beseech them to read and well consider, *Isa.* 27. 11. 2 *Theff.* 1. 8. and let them see whether their Ignorance (much less their wilful Ignorance) will excuse them at the Great Day of Account. This Charge then being Matter of Fact, and my present purpose being not so much to Confute their Errors in Religious Matters, as to Expose their Hypocritical way of Writing, I hasten to the next.

Charge, p. 101. *Edw. Burroughs* has blasphemously affirmed, That the Sufferings of the Quakers were not only Greater, but more Unjust, than the Sufferings of Christ, his Apostles, and Martyrs, or any time since.

Answer, p. 206. His (*Edw. Burroughs*) Words are, It plainly appears, That the Sufferings of the People of God, in this Age, is a Greater Suffering,

ing, and more Unjust, than in the Days of Christ, or of his Apostles, &c.

Reply. But, Daniel, why dost thou drop these words, or any time since, with an *Et cetera*? What, was Burroughs Blasphemy too strong a Dose for thy weak Stomach to digest? Or, was it such plain Matter of Fact, that thy tender Conscience could not deny without some reflection of Self-Condernation? For after thy *et cetera*, Burroughs's Works being before thee, thou could'st not but see these words, Or any time since: For what was done to Christ [then Christ's Sufferings were included in the comparison] or his Apostles, was chiefly done by a L A W, and in great part by the DUE Execution of a L A W. — And hereby it appears the Suffering to be MORE Unjust; because what the Persecutors of old time did to the People of God, they did it by a L A W, and by the DUE Execution of a L A W.

Now, in order to discover the Quakers deep Hypocrisie in their Defence of Burroughs Blasphemy on this Head, and to shew their Reasoning to be Fallacious; I shall examine this Point more particularly, and shew his cunning Method, in his leading his Reader from the Matter charged, by explaining certain terms, viz.

1st, 'People of God, is a general term, including all Christians.

2^{dly}, 'Age is taken for a long tract of Time, viz. Seventy or an Hundred Years.

3^{dly}, 'In the Days of Christ, exclusively of his Sufferings, &c.

4^{thly}, 'Or of his Apostles.

For you must note, that in p. 224. he thus saith, *I challenge the Rector, and all his Accomplices, to produce one plain Instance of their (i. e. the Quakers) Blasphemy, without any Innuendo's?* And therein I agree with him; for allow them their Innuendo's, and they'll soon acquit themselves; and so would any Traytor or Fellow whatsoever. But to the Matter.

1. *People of God, a general Name, including all Christians.* This, I confess, is new; for all may know they never accounted any the People of God, but themselves; as I could prove at large, and have done already in my *Sleeford-Narrative*, &c. and *Qua. Drooping*, &c. p. 114. from their own Books, and to their Faces, at *Sleeford*.

2. *AGE is taken for a long tract of Time, viz. Seventy or an hundred Years.* Well, this I agree to; and therefore this Time comprehends every Age in the words, *Or in any time since*; meaning, in every Age since the Days of Christ; and then it will naturally follow, that *Burroughs* said, That the Sufferings of the Quakers from 1650, to *Anno 1657.* was both Greater, and more Unjust, than the Sufferings of Christ, his Apostles and Martyrs, in Sixteen hundred Years; since, as *Phillips* well observes, Age intends a long tract of Time, viz. Seventy or an Hundred Years: And his Friend having said, *Or in any Time since*, viz. in any Age since; yea, Greater than in the time of the first, second, and third Emperor, and so on; for there is no Time or Age excepted.

3. *IN the Days of Christ: Our Friend did not mean Greater than the Sufferings of Christ*, see p. 107. This is his Innuendo; let us now see how it will hold Water; for thus far I am willing to humour this Youngster. Read *Matth. 14. 10.* And Herod sent to behead John Baptist in prison. Come, Friend Daniel, by what Law was John Beheaded? And wherein doth it appear, That the Quakers Sufferings were more Unjust than his? And wherein was this Execution Duly executed? Answer every Question, for I now follow you according to your own terms. But 2dly,

Read *Matth. 2. 16.* Then Herod, when he saw he was mocked of the wise-men, was exceeding wrath, and sent forth and slew All the children that were in Bethlehem, and in All the coasts round thereof, from two years old and under, &c. which occasioned great lamentation

mentation and weeping, Ver. 18. There being Martyred of those Innocents, for the sake of Jesus Christ, some Thousands of Innocent Children, as some Writers suppose. Now, 1. What Law were these Children Slain by? And if by a Law, 2. Whether it was Duly Executed? And 3. Whether the Quakers Sufferings were more Unjustly executed upon them? Answer directly to each Query, without your new-coin'd Innuendo's.

4. OR in the Days of the Apostles. This OR you grant, tho' not AND: For did not our Lord and Saviour Jesus Christ Suffer in the Days of the Apostles that Ignominious Death, even the Death of the Cross; together with all the Spittings, Buffetings, with many other Indignities, as well as barbarous Inhumanities, besides his Agonies and Bloody Sweats, when he bore the weight of the Sins of Mankind upon him, with all the Mockings and Scourgings from Herod's Soldiers, and the wicked Jews, whose Cruelty you now acquit them of, by allowing, That he Suffered by a Law, and in great part, by the due Execution of a Law? And therefore, 1. I demand what Law he Suffer'd by? 2. Whether this Law was duly Executed? And if so, then, 3. Whether were the Sufferings of the Quakers Greater and more Unjust, since you grant that your Friend meant, Or in the days of the Apostles? You are desired to answer to each Query distinctly, Yea, or Nay.

You have been famous at proposing Questions, let us now see how expert you are at answering. Besides, there was St. Stephen, and many of the Apostles and Martyrs, that Suffered in the very Apostles Days: The same Queries are again urged. 1. By what Law did they Suffer? If by a Law, 2. Whether it was duly Executed upon them? And, 3. Whether were the Sufferings of the Quakers Greater and more Unjust? Again, Or any Time since, viz. In any Age since, under the Heathen Emperors, and all the Massacres in Ireland, &c. and in Q. Mary's Days.

But

But besides all this, *Daniel*, the Sufferings of Christ and his Apostles (as well as all other Martyrs) are plainly included in your Friend *Barron's* comparison; for, says he in the same Paragraph, *via. What was done to Christ, and the Apostles, was chiefly done by a Law, and in great part, by the due Execution of a Law.*

Thus did this Impostor, *Barron's*, join issue with the Jews and Heathens; Accusing them, and Condemning both Christ and his Apostles to have Suffered as Malefactors; I for said he, *They Suffered by a Law, and the due Execution of a Law*; at least, in a great part. Nay, reason, and he does not mince the matter at all; he does not say, in great part; but thus, *Because what the Persecutors of old time did to the People of God, they did by a Law, and by the due Execution of a Law.*

Oh, *Daniel*! beware of Hypocrisie; I charge you, in the Fear of God! How canst thou say, Thou see'st no cause to Retract any one Passage in your Friends Writings, but can with as little difficulty Defend them, as you can the New Testament; and that with a solemn Affirmation, saying, p. 2. *For my self, I can declare, That to the best of my remembrance, I have not met with one Period, in any of our ancient Writings, that I cannot stand by, &c.* Remember your Friend *Rist*, who opposed Mr. *Kesh* in the Faith of Christ Crucified; as also your Friend *Russel*, mentioned in the Introduction, who said, *If I do not speak in the uprightness of my Heart, let my Tongue cleave to the roof of my Mouth, and my Right-hand forget its Cunning.* And you see how soon the Lord struck him. I will not say, whether in Judgment, or as a Warning to others: No, I dare not venture into the Purposes of God; but this I am sure of, That many of you have defended such Errors and Blasphemies, that unless you be judicially Blinded, you cannot but see them to be such.

Therefore

Therefore, let these Examples be VVarnings to you and me, that we handle not these things (where the Honour of God is concerned) deceitfully. I have heard, That when some have pressed *G. Whitehead* to a Retraction, his answer has been, *What, shall we gratifie Bugg, Keith, &c? That will make them Insult.* No, I can tell him I am not of that Temper; I was once in Errors as well as you, and am ready with you, if you were disposed thereto, to join with you; and I should forget all; and be as ready to defend you from any body's Insultings, as you could desire.

And as to what I now write in Answer to your Book, I do it voluntarily, unasked, or undesired; and could trace you step by step, and unravel all your VVork; but having convicted you of Hypocrisie, and Lying, (in the case of *Arkinson*) I shall wait to see if you can Rescue your self; and if not, to be Humbled. Only I judged it my duty to wipe off that Dirt your muddy Ink had cast on some Pages of *Mr. Stillingfleet's* Book; not for his sake only, but rather for the sake of your poor infatuated Hearers, who are too apt to pin their Faith on the sleeves of their deceivable Teachers, whereby they may become more and more hardened in their Infidelity. For as to his Book, *Seasonable Advice*, such as the Title is, such is the Book; true in Fact, moderate in Stile, Christian in Design, Learned in its Composure, Adapted to mean Capacities; and when read and compared with yours, its own intrinick force will blow away all your cunning Subterfuges, and fly Evasions; so that as to itself, it needs no Defence, but stands like a Rock, unshaken.

Charge. p. 26. Now this is not only the opinion of one of their most Noted VVriters (*Edw. Burroughs*) stiled, A Son of Thunder and Consolation, a true Prophet, and faithful Servant of God; but his VVorks were Approved and Printed by the Order and Care of their Second-Day-Meeting,

whose peculiar Province it is, to look after their Books, that nothing is Published but what is true Quakerism; and they were ushered into the VVorld by the famous Testimonies of *F. Howgil*, *G. Whitehead*, *Jos. Coal*, and *G. Fox*; all Renowned Champions in the Quakers Cause.

Ans. p. 56. *But his Works were Approved and Printed by the Order and Care of their Second-Day-Meeting*: I (says *D. P.*) shall take the liberty to assert, That when this Book was Printed, there was no such Meeting in Being, as the Second Days Meeting, and consequently *J. S.* hath published a notorious Untruth in Fact.

Rep. Now *D.* drops these words, 'VVhose peculiar Province, it is to look after their Books, that nothing is Published but what is true Quakerism; and they (*i. e.* *Burroughs* Works) were ushered into the World by the famous Testimony of *F. Howgil*, *G. Whitehead*, *J. Coal*, *G. Fox*, &c, all Renowned Champions in the Quakers Cause.

Now, had not *Daniel* dropt these words, what great Matter had it been, whether the Meeting had been on a *Monday*, *Tuesday*, or any other Day; to be sure a Meeting they had, since many Passages of moment, yea, of his Prophecies, were purged out, as Apocryphal, and not able to abide the Test, because false, as are also some that are retained.

But let's observe his Innuendo, which appears to me to be one of these two: Either the Book by *Mr. J. S.* quoted was the first Impression, and then there was no such Meeting, *i. e.* 1659. Or else, there was not such a Meeting, with all its branches, as there is now, *viz.* six Feoffices to their Chest, and some other like Additions: For this I affirm, That there has been a Second-Day-Meeting (and he does not deny the use of it) ever since about *Anno* 1670: I have been at it near 30 Years ago. And let them search the Journals of the House,

House, and they will find, That as *W. Warwick* succeeded, or was introduced by *Edw. Burnoughs*; so did *Ellis Hooks* succeed *W. Warwick* in the care of the Books, and Clerk to the Second-Day-Meeting, at whose House it was kept, in *Lombardstreet*. And I having Printed his Works so Approved, yea, and Reprinted over and over, and so Attested by such four Prophets, beside their Clerk, and owned at *Barbican* Meeting, and now denied to be so Approved at the Second-Day-Meeting by one detected of Lying, as in the case of *Atkinson*, it seems to me a thing of no moment.

Ch. p. 100. That the Church of God has in all Ages Read his Word when they meet for Religious Worship, as God himself has positively commanded, is too evident to be denied: But, who ever heard of a Chapter of the Bible being read in a Quakers Meeting? It's now about 50 Years since Quakerism first appeared in *England*, and indeed, in the World; and yet in all this Time, the Quakers Leaders have never given any Orders for the Publick Reading of the holy Scriptures, altho' they have frequently commanded and encouraged their own Epistles to be Read in their Assemblies.

P. 101, I CHALLENGE them to produce out of all their Books any such Encouragement to Read the holy Scriptures [as they have given their People to Read their Epistles in their Meetings.]

Remark. By reason his Answer to these two places begin *p. 205*, and end *209*, I shall therefore, for brevity's sake, contract the principal Verbs thereof, because I hasten to a Conclusion; having, I think, sufficiently discovered his fallacious way of Answering.

Ans. 1. His Challenge we matter not, *p. 209.*

2. We acknowledge that our Leaders, as a Society of People, never gave any Orders for Reading the holy Scriptures in our Meetings for Worship, nor of any other Books, *p. 205.*

3. What Singulars may desire, without the approbation of the rest, we never esteem'd it a Rule for the rest to walk by, p. *ibid.*

4. I desire J. S. to nominate one of our Friends that ever commanded the frequent Reading of his Epistles in our Assemblies, p. 206.

5. Should we give order for the frequent Reading of any Book in our Meetings, it would be for the Reading of the holy Scriptures, because we do really prefer them before all Books extant in the World, p. *ibid.*

6. If J. S. produce the Book and Page where we have given a standing Order for the Reading our Books in our Meetings; in the same may also be produced, a command for the Reading the holy Scriptures: Let the Rector prove the former, and I may undertake to prove the latter, p. 209.

Rep. The Charge above, they must own, is such a Confuting one; even such a Charge, as all the Men of Words amongst them, can never defend them from: And therefore,

1. *His Challenge we matter not.* This is a guilty Answer, and that from a Self-condemned Pen. What, for Mr. *Stillingfleet* to Challenge these Infallible Scribes to give any single Instance of their Encouragement to their People for the Reading of the holy Scriptures in their Meetings, (as they do for the Reading their own Epistles) and notwithstanding all their Study and Reading, cannot produce one single Instance; and yet, in Contradiction to their Principles, Practices, and Writings, tell us, p. 206. That they prefer the Bible before all Books extant in the World. This then must be either true, or false; if true, then are their Leaders great Hypocrites, to encourage them to Read that which is worst, and tends least to Edification; and to keep from encouraging them to Read the Scriptures, which they are now (poor Hearts) forced to acknowledge to be preferable to their

their own Books: But their Practice gives the Lye to their Pen, in this, and many other cases.

2. We acknowledge that our Leaders, as a Society of People, never gave any orders for Reading the holy Scriptures in our Meetings for Worship, nor any other Book.

The first part of this Confession is true, and the second Assertion is false, as I shall shew. But, what does he mean, *As a Society, Frequent, Commanded, a Standing Order*, as in the 4th, 5th, 6th, Instances, and Particulars, without the Approbation of the rest, as in the 3d Instance? These are amusing words. Where can he produce a standing Order, as a Society, for the frequent Commanding of Silent Meetings? Or for a Meeting to be held at *Mildenhall*? Or that they shall Open their Shops, go to Plow and Cart on *Christmas Day*, on Fast Days, or Days of Thanksgiving, and twenty other things, done by their Approbation, and from their Principles? It is enough if we can prove, That they Read their Epistles in their Yearly Meetings, and other their Meetings for Worship; and that they are charged so to do, by their Prophets and first Founders, and thereby shew that they give their own Writings the preference to the holy Scripture. And as for the spreading of their Epistles, and dispersing their Books to be Read, that I'll prove: The next thing lies upon them to prove; namely, To answer the recited Challenge, viz. That they have done the like touching the Scriptures. This is Their Task, the former is Ours, which I shall now enter upon.

First then, That as a Society they have Read their own Epistles in their Yearly Meetings, as a president for the rest to follow, let them Read their Yearly Epistles in Print, for the Years 1684, 1686, 1691, 1692, 1693, to mention no more; and they will find, That they frequently Read their own Epistles in those universal Assemblies: And particularly, in their Yearly Meetings, where
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are these words, *viz.* *Several Epistles were Read that came from Barbado's, Mary-Land, Virginia, Scotland, Holland, &c.* Now, let them shew when, and where they Read the Epistles of *St. Paul, St. Peter, St. James*, or any other Epistle, or so much as any one Chapter in the Bible, in those Yearly Meetings, and then they say Something.

Again, in those recited Epistles are expresse orders given for the spreading and dispersing their own Books and Epistles for the service of Truth; and these Epistles thus spread, were Read in their Meetings for Worship, in City and Country, for fifty Years together, as I could give fifty Instances of. Let them produce the like touching their Reading the holy Scriptures in their Meetings.

Again, from their Yearly Meeting 1675, in their Yearly Epistle, are these words, *viz.* 'It is our Sense, Advice, Admonition, and Judgment, in the Fear of God, and in the Authority of his Power and Spirit to Friends and Brethren in their several Meetings, That no such slight and contemptible Names, as that faithful Friends Papers, which We testifie have been given forth by the Spirit and Power of God, are Mens Edicts, or Canons, be permitted among them, &c. This Epistle was signed by *G. Whitehead, W. Penn*, and divers others. Now, it is desired that the Quakers will shew the like esteem for the holy Scriptures, and shew us where they have from their Yearly Meeting given out a Paper against those scornful and contemptible Names and Expressions, *Fox, Parnel, &c.* have cast on the holy Scriptures, as *Death, Dust, Serpents-meat, Beastly-ware, an Idol, a bewitching Letter, Carnal, &c.* and it will highly oblige us. But

Again, see their Epistle from their six Weeks Meeting for Sufferings, Dated 18th of the sixth Month 1693, signed on behalf of the Meeting by *Benjamin Bealing*, stiled, *Renewed Advice to the Monthly and Quarterly Meetings in England and Wales,*

Wales, for dispersing and spreading Friends Books for Truth's Service, as at large reprinted in my *Pilgrims Progress*, &c. 2d Edit. p. 141. viz. 'Dear Friends, These are to let you understand, that our Friends have at several Yearly Meetings had under their serious Consideration, how all those Books that have been Printed for the Service of Truth, and the Unity of Friends, might most effectually be Read and Spread for a general Service to Truth; and so on; giving direction for two Books of a sort to each Monthly Meeting in the County, &c. Now, when did you take the like care for spreading the Scriptures? Nay, farther, in the Postscript to this Epistle, it is agreed to have it Read and Recorded in their Quarterly Meeting: Have you done the like for the Scriptures? Answer.

I will also give a single Instance, That these Books are Commanded (so far as a Charge implies a Command) to be universally Read (which I take to be equivalent to Frequent) in their Assemblies (tho' I could give an hundred) for Worship. For this, see a Book, entituled, *Several Papers given forth for the Spreading of Truth*. By G. Fox, Minister of the Eternal Word of God, &c. who Subscribes himself in another of his Books, thus, *I who am the Prince of Life*. See p. 62. To you all this is the Word of the Lord: I charge you in the Presence of the Lord God, to send this Epistle among All Friends and Brethren every where, to be Read in All Meetings. To you All, this is the Word of God.

Now, old Friends, I desire you to find in all your Books or Yearly Epistles, an Equivalent respecting the holy Scriptures, which I have found respecting your Advising, nay, Commanding (so far as a Charge implies a Command) the Reading your own Epistles in your Meetings; nay, All your Meetings: Till then, the more you pretend to pre-
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fer the holy Scriptures before all other Books, the more your Hypocrisie appears.

Ch. p. 26. The Quakers have distinguished themselves, by their Principles, not only from us, but from all the Christian World. His Proof, *Edw. Burroughs* Epistle to his Works, viz. 'And that we have sufficient cause to cry against them, and to deny their Ministry, their Church, their Worship, and whole Religion — Thou may'st fully perceive we differ in Doctrines and Principles; and the one thou must Justifie, and the other thou must Condemn, as being the one clean contrary to the other, in our Principles. Again, p. 416. And so all you Churches and Sects, by what Name soever you are known in the World, you are the Seed of the Great Whore.

Ans. p. 51. to p. 57. *Phillips* crys out, after his usual manner, with a few amusing VVords, not at all denying the Proof; which all Men (but Quakers will conclude to be from undeniable Matter of Fact, saying, *The whole World is a Place of vast extent, is a Prodigious Undertaking. We Prove him to prove these Premises.*

Rep. But what need all this Rant? Is it not self-evident, from the Proof already exhibited? Yet to corroborate it by way of additional Proof, VVhere is there a People, professing Christianity, in the whole World, that deny Christ, except the Quakers, the Muggletonians, and some ancient Hereticks? Answer. Again, VVhere is there a People, professing the Christian Faith, in the whole World, that Charge their Children not to Believe in Christ as he is in Heaven above, as the Quakers do (so far as Teaching implies a Charge)? Answer in your next. For these two additional Proofs, see *William Penn's Serious Apology*, Sec. p. 146. *W. Smith's Primer*, p. 8. And your Practice confirms it: For, what Christian Society in the whole World have the Quakers (since Quakers) joined withal, so much as in giving God Thanks for their Food; but

but keep on their Hats in testimony against them, as Idolators, for Praying to, and Praising a Dead God, an Idol God, as in *Burroughs VVorks*, p. 101.

Ob. p. 47. First their vain Conceits of a Sinless Perfection. 2. Confession of Sin proved a great Duty, both from exprefs Texts, and the Examples of the best Men recorded in the holy Scriptures. 3. The Quakers make no publick Confession of their Sins to God. 4. A Challenge to the Quakers to make it appear, That they ever confessed their Sins to God in publick. Or, 5. That they ever prayed for the Remission of them for Jesus Christ's sake.

Ans. p. 82. It being common with my Adversary to take upon him to prove Negatives from his positive asserting those things which, morally speaking, are impossible for any Man to be certain of. — And seeing he hath voluntarily taken this Task upon himself, I shall expect some future Essays, built on a more probable Basis than the present are. P. 86. To prove that the Quakers do Never make publick confession of their Sins to God, or Ever ask Pardon for them for Jesus Christs sake, is an Undertaking superior to the most Refined Powers that are natural to Man; and, without the Assumption of a Divine Attribute, is Impossible to be done.

Rep. The Charge is Affirmative, and 'tis the Quakers task to defend themselves and their Principles and Practices; let them produce Proofs either Negatively or Affirmatively. But I then would ask the Quakers (in order to put them in a way to clear themselves from Mr. *Stillingfleet's* close and home Charge.)

1st, Whether they do not believe, that *Fox, Burrough, Howgil, Whitehead, Smith, Bailly, &c.* were Men Divinely Inspired, when they pretended to

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Write

Write from the Mouth of the Lord, and by the moving of his Eternal Spirit? If Yea,

2dly, Whether they have not (as did the Apostles) declared the whole Counsel of God, and kept back nothing necessary for their Direction, in order to obtain Heaven? If Yea, (as I suppose they will not lessen their Prophets)

3dly, Then, in the next place, I query of them, and demand a Proof, where any one of their Inspired Writers have in any one of their Books, wrote from Anno 1650 to 1700, (Mr. Keith's single instance excepted) given any Direction, or given any Precept for the practice of that necessary Duty of *Confession of Sins* to God, and asking *Pardon* for Jesus Christ's sake?

4thly, And where have they in any such Book recommended the Reading the Lord's Prayer, the Ten Commandments, or the Apostles Creed, or so much as one Chapter in the Bible publicly in their Meetings for Worship? And if they can do this, it will go farther with me, and every understanding Reader, than all *Phillips* amusing words from p. 78, to p. 88; which serves only to put a Mask upon Quakerism, to hide its Deformity. For this I do most solemnly profess, That during my time with them, which was about 25 Years, I do not remember, that ever I heard any publick Confession of Sins, or Praying for Remission, for the sake of Jesus Christ. And moreover, I have since searched diligently for about twenty Years, to find in their Books such a passage as may answer the other Queries, and I never could to this Day.

And let this be noted, That if they cannot produce some Proofs out of their Books for the Recommending publick Confession of Sins, for the Reading the Scriptures, the Use of the Lord's Prayer, the Ten Commandments, the Apostles Creed in their publick Meetings, &c. That then it is a farther discovery, that by their Principles they differ from all the Christian Churches in the

whole

whole World; and that they are of a different Faith and Practice from the Apostles, primitive Christians, Saints and Martyrs, in All the Ages of Christianity, which is worthy the notice of the Quakers in the County of *Lincoln*, (for whose sake I chiefly take this pains) and every where throughout the *whole World*, where this may come: And that from henceforth, until they produce Proofs in Answer to the Questions above-noted, let Quakerism be accounted not so much as the Shadow of the Christian Religion, but a meer Skeleton of former Heresies. Thus much in Reply to their Book, falsely stil'd, *Vindiciae Veritatis*, &c. I shall in the next place Answer some Objections.

Obj. But some may say, when we step into their Publick Meetings, we hear them (especially of late) preach up Christ, and extol Jesus of *Nazareth* to be Christ the Son of God; and even in this their Book, *Vindiciae*, &c. p. 106. they tell us, they never did deny Jesus of *Nazareth* to be the Son of God: No, not the Man Christ Jesus, that was Born of the Virgin *Mary*; querying strictly, saying, *Where has W. Penn denied Jesus of Nazareth to be properly the Son of God? I challenge my Antagonist to cite the Page.* And in many other places, they seem to own even what we own, and what they themselves deny in their Books, if what you say be true.

Ans. I grant that of late they seem to own Christ, Scriptures, and many things relating to the Christian Religion, which we own; but in Reality, own not a word of it. This may seem Censorious, yet True in Fact. For, they tell us in Print, That they may see cause otherwise to word the matter, and yet mean the same thing. See their Book, *A Counterfeit Convert*, p. 72. And if so, it is no marvel to hear them word their matters fairly, when they mean otherwise: I shall therefore propose a few Questions to them; and if they will answer directly, either by Yea, or Nay, we may

then propose more; that so at last we may bring them off that which is *Seemingly* so, to that which is *Really* so. For should they openly and above-board deny Christ, as the *Jews* do, and condemn the Scriptures, as the *Atheists* do, they know what might follow; neither would that be their way to get Profelytes: Therefore, like Artists at Fishing, they bait their Hook suitable to the inclination of the Fish they are desirous to catch; as also, to gild over their poisonous Pills, the better to suit the palate of such whom they are designed to practice upon, *viz.*

Certain Queries proposed to the Quaker-Teachers, desiring them to give direct Answers to each Query, by Yea, or Nay.

Query 1. Whether the Outward Person that Suffered under *Pontius Pilate* was Jesus of *Nazareth*, who was Born of the Virgin *Mary*, Yea, or Nay?

Q. 2. Whether *THIS* Jesus of *Nazareth* was Christ, and *PROPERLY* the Son of God, Yea, or Nay?

Q. 3. And whether *THIS* Jesus Christ, who was Born of the Virgin, who was the Person that Suffered under *Pontius Pilate*, who was, and is the only Son of God: I say, the Query I ask you now, is, whether he be in Heaven Above, according to our Creed, Yea, or Nay?

Q. 4. Now, if you grant me, (as I hope some of you will) That the *OUTWARD* Person, who was Born of the Virgin *Mary*, who Suffered under *Pontius Pilate*, was the *ONLY*, (according to our Creed) and consequently, *PROPERLY* the Son of God: Then I query of you, whether he be in Heaven Above? Again, if you grant this, (as I still hope some of you will) then I farther query, whether the Doctrine of *W. Penn*, who teaches in his *Serious Apology*, p. 146. That *THIS* Outward Person is not properly the Son of God: And *W. Smith*, who

who teaches in his *Primmer*, p. 8. that he is not in Heaven, saying, that *For any to preach Christ Without, and exhort People to Believe in him as he is in Heaven above, is an Infallible Rule to know them to be false Ministers.* And if so, then whether their Doctrine is not Damnable Heresie, even a denying the Lord that Bought them; and consequently, that all of you who defend this Damnable Doctrine, are not (as Judge Hale well observes in his *Book of Contemplations*, Part 3d, p. 252) grand Hereticks?

Now, *Daniel*, lay aside your *Predicates* and your *Criticisms*; for I am no such Scholar as to understand all your learned Words, if they be yours: Besides, I may answer you, as you used to do our Clergy, touching the Trinity, and Sacraments; and tell you, they are not Scripture Language. I say, be but plain: If you be a Christian, answer Yea; if a Quaker, answer Nay. If you answer not at all, I shall take it for granted, as a sign that you are Self-condemn'd, and conscious to your self, that the true Title of your Book should have been *Vindicia Erroris*.

Obj. 2. We find in their Book, *Vindicia*, &c. p. 12. That sometimes they give Thanks for their Food with their Hats off: Pray, do they do it as a duty, or to be seen of Men, like the *Pharisees*?

Ans. Not as a duty, for then it would be usual; but it is so far from that, that of near forty Families of Quakers in our Town, I do believe I may say, that thirty eight of them never gave God vocal Thanks this twenty or thirty Years together: Nor is it recommended as a Duty (no more than Family Prayer, which they likewise disuse) in any of their *Primmers*, *Catechisms*, and other Books of Devotion, writ by *Fox*, *Smith*, *Crisp*, *Parrot*, *Barclay*, &c. only sometimes when a Speaker comes to their Houses, they (to be seen of Men) do sometimes give Thanks, and Pray to their *Light Within*, but without any Confession of Sins: Nor do they

in all those Books recommend the practice of the Lord's Prayer, the Ten Commandments, or Apostles Creed; and the reason is, because, say they, *No Command from God in Scripture is any farther obliging upon any Man, than he is convinced of the truth thereof by the Light Within*, Burroughs Works, p. 47.

Obj. 3. One thing is observable, That whereas they have and do give yearly Wages to their Clerks, as *E. Hooks, R. Richardson, B. Bealing, M. Key, &c.* some 30 l. and some 50 l. per Ann. besides other Perquisites; yet they bitterly complain against *F. B. Mr. Keith, &c.* for being supported; this seems to be a Condemning themselves in the thing they allow: Pray, what is their reason for this?

Ans. The reason is the same they have always used respecting the Clergy, calling them Hirelings, &c. (until of late it has been shewn, That their own Teachers take Money for Preaching, upon which, their clamour is somewhat abated, &c.) namely, To beget in their Hearers a Prejudice against our Writings, with design to keep their People in Ignorance, and prevent their seeing for themselves.

Obj. 4. Some of our Church tell us, That many think enough has been wrote in discovery of their Errors, if their Hearers will but look into the Books wrote against them; and that to answer their Books as often as they write, is a breach of Solomon's Advice, *Prov. 26. 4.* saying, *Answer not a fool according to his folly, lest thou also be like unto him.*

Ans. That is as the case may stand, and according to the several subjects which may be treated of: For the same Solomon in Ver. 5. thus saith, *Answer a fool according to his folly, lest he be wise in his own conceit.* And yet here is no Contradiction. *St. Jude* commandeth us to contend earnestly for the Faith once delivered to the Saints, ver. 3. yet v. 22. he saith, *Of some have compassion.* And no doubt but such as upon a sight of their Errors are ready to

to confess them, and do not desire to stand obstinately in them, of this sort, doubtless, he means; and I confess it would soften the edge of any Christian Pen: But if instead of this, they shall with *D. Phillips* stand to justify the most notorious and manifest Heresies and Blasphemies against the Son of God, his Word and Ordinances; and yet at the same time, with so many seeming Confessions to the Christian Faith, enough to dazzle the Eyes of many unwary Readers, and to be a means to harden their Profelites in their Infidelity: To suffer this Spirit to go on without Rebuke, and their Writings without Answers, thereby to detect and lay open their horrid Blasphemies, cannot be consistent with contending earnestly for the Faith once, and but once, delivered in the holy Scriptures. And *St. Paul*, and the other Apostles, as well as many of the primitive Fathers, have given us many Examples to deal sharply with such as bring in Damnable Errors, denying the Lord that Bought them.

And tho' I grant that the best Works we can do are not Meritorious, yet the Scripture tells us, that with some Charitable Alms God is well pleased: And I believe that whoever spends their Talent in this Service, free from sinister Ends, with a design purely for the Glory of God, and the Good of Souls, that it will be as acceptable as the Box of Ointment mentioned *Matth. 26. 8*. And he that sees in secret, will reward openly, either here, or hereafter: In which Faith I rest,

March 1.
1703.

Francis Bugg.

Pag. 2. Lin. 23. read *fell down almost dead.*

F I N I S.

Egyptian Quakerism Slain.



And in those days when Moses was grown, he went forth unto his brethren, and looked on their Burthens; also he saw an Egyptian striking an Hebrew, one of his Brethren; and he looked round about; and when he saw no man, he slew the Egyptian, and hid him in the Sand, Exod. 1. 11, 12.

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